

**A Ser-**

**mō preached be-  
foze the Quenes**

**Majestie,**

**By Maister Edward Dering,  
the.25. day of February.**

**Anno. 1569.**



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# A Sermon preached be- fore the Queenes Ma- iestie by Maister Edward

Darrell. 1569.

Lord open thou my lips, and my mouth  
shall shew forth thy praise.

PSALME 78. 70.

He chose Dauid his seruant also, & tooke  
him from the shepfoldes, euen from his  
hands the ewes great with yong tooke he  
him to feede his people in Iacob, & his  
inheritance in Israel. So he fed the accor-  
ding to the simplicity of his hart, & gui-  
ded them by discretion of hys handes.

The Prophet declareth in this Psalme  
howe Gods of his iustice, for the great  
syn of Ephraim, tooke from that Tribe  
both the Tabernacle and the Scepter, & gaue  
them to the tribe of Iuda: in whome then accord-  
ding to his mercie he had purposed to blesse  
with al perfect happennes. In which we learne  
not to abuse Gods mercies, least they be far-  
ken away from vs, as fro the tribe of Ephra-  
im they were. And then what helpeth it vs  
that in times past we haue bene happy: And  
least this should happen also vnto the tribe  
of Iuda, to fall from Gods mercies, into his

## A SERMON PREACHED

displeasure: the prophet in this place stirreth them vp to thankfulness, that they might be found worthy to haue continued toward the so great blessings. And this he doth by example of Dauid, in shewing both how mercifully God has dealt with him, and how obediently Dauid walked before the Lord.

Three  
seasons.

And herein he sheweth as if there were three reasons to moue them withall: The first is of Gods great mercye, whence he has called Dauid. The seconde is of Gods intent and purpose whereunto he called him. The third of Dauids own person how faithfully & how truly he did execute that whereunto he was called. The first argument or reason he comprehendeth in these wordes: He chose Dauid hys servant, & tooke hym from the shepheardis. The second in these wordes: He chose hym to feede hys people in Iacob, & his inheritance in Israel. The third in these wordes: So he fed them according to the simplicitie of hys hart, and guided them with the discretion of his handes. These argumentes will I speake vnto as God shall geue me utteraunce. And if they shalbe now more effectual to moue vs, then they were then to moue the people of Israel: then be we profitable & happy hearers. If not, it is good right and reason, that as we haue bene in the fellowship of the same sinne  
and



# BEFORE THE QUEEN.

unto indignitie; To we should be partakers of  
the same rewards & punishment: that if God  
shall so deale with us, that we lose againe both  
the Madder and the Scepter, as they have  
done before us, we can say no other but the  
Lord is righteous, and behold we have eaten  
the fruit of our own labours. Let us there-  
fore consider of these argumentes, and stirre  
up as we may the gift of God that is in us,  
that at length we may learne by them more  
holy obedience.

The first argument is the good considerati-  
on of Gods mercies: whence he called David.  
Which argument alone is so effectuell and  
strong to bring us up to the obedience of our  
calling, that it is able enough to rayse us  
again, though we were neuer so deepe sunken  
in rebellion. A sure proofe of the efficacie of it  
may be seen in the oft & continual use of it in  
the sacred scriptures. For seeing that Gods  
spirit in his holy word doth so oft exhort, both  
as a helpe to confirme the good, and as a pro-  
sent reiner to turne againe the most obstinate  
and wilfull sinner from his obstinate per-  
pse: surely except al the helmes of gods mer-  
cies be miraculously tryed up in our barren  
hartes, the same argument if we can well  
thinke of it, toyl be effectuell in us to woocke  
our regeneration in the newnes of life.

God

## A SERMON PREACHED

**Gen. 28.** God would haue Abraham to forget his countrey and his fathers house, to go that long and weary iourney into the land of promise, wher he and his posterity should dwell after him, he confirmed him with thys saying: I am the Lord thy God, which brought thee out of Vrof the Chaldeans. By this remembrance of his former benefite he perswaded Abraham to adventure at that he presently enioyed, vpon hope of a better promise, which yet he had not sene, but which should be fulfilled.

When God would moue the children of Abraham, that is the children of Israel to turne againe from their great iniquities, that they had so long practised in the heathenes, of their hard, he vloth but this argument, to tel them of all the miseries that they were borne in: their countrey to be a cursed countrey, their fathers idolaters, their selues geuen ouer to all voluptuousnes and pleasure, not regarding God, nor seeking his religion. In which wofull estate when the Lord God did behold them, he pitied their misery, & said euen then vnto the:

**Exod. 25.** You shall liue. By which promise their former wo banished away, and in stead of nakednes they were clothed with braided woake, they wer covered with fine silke, decked with many ornaments, & had a crowne of beards vpon their heades. Now therefore that they should

not

# BEFORE THE QVENE.

not walke in their own waies, as count too  
 many as other Gentiles do, nor trade such  
 benefits under their state: this argument as  
 a strong medicine the Prophet repeated of-  
 ten, and with many words.

Thus God best oft with the Kings of Israel  
 and of Iuda, when they began to fall away, &  
 walke as others nations walked that were  
 rounde about them. He called them back by  
 putting the old in mynde, how bys mercy had  
 bene with them, and from what low estate he  
 had raiſed them up. Thus the Prophets of  
 God best often with the people. Iosua, when  
 he had brought them into the lād of Chanaan,  
 to the end they might feare God, and so make  
 they dwelling sure, he made vnto them a lōg  
 repetition of Gods benefites, that by remem-  
 brance of them they dull spirites might be  
 stirred by the more obediently to followe  
 God. Samuel, when he was afraid of Gods  
 heauy displeasure towards the people of Is-  
 rael, because they had asked a king for them:  
 to the end they might turne a way Gods anger  
 from them by their speedy repentance, he  
 tolde them what God had before done for  
 them, as a ready way to make them beware  
 afterward, how they did willingly offend  
 in louing a father. Steven, when he would  
 haue perswaded those, whose iniquity was

Esa. xliij.  
 Eze. xvi.

ii. Sam.  
 xij. vij.  
 ii. Sam.  
 xij. vij.  
 i. Regum  
 xij. vij.  
 i. Regum  
 xij. vij.

Iosu. ij.

i. Sam. x.

Actes. viij.

not

## A SERMON PREACHED

holo growen to so full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendment, he chose no other way to couert them but this, so that in long exhortation what God had done for the, & for their fathers. And this, as in the beginning it was geuen by the holy Ghost to man, as a seueraygne medecine to keepe him far from vnthankfulnes: so it hath bene continu-  
**John. xv.** ed by the same spirit from time to time to styrre vs vp not to forget the Lord. Our Sauour Christ to make his Disciples sure, and that they should neuer shrink for aduersarie, he tolde them often this, that they had not chosen him, but he had chosen them. **1 Cor. xij** Saint Paul, when he would moue the Corinthians for to auoide the false Apostles, and to follow Christ, he perswaded them thus, that in tymes past they were Gentiles, and were willingly lead away to dum Idoles. And agayne to the Ephesians: You were in tymes past dead in trespasses and synnes, you walked after the Prince that ruleth in the ayre, after the spirit, that now worketh in the children of disobedience: but God who is rich in mercies, thorough the great loue wherewith he loued vs, euen when we were dead, hath quickned vs in his sonne Christ.

This argument, dearly beloued, being it  
 is so



# BEFORE THE QUEENE.

In to praye, let vs apply it vnto our felicitie,  
 by our vices: vnderstand vnto our bones  
 how long continuance, and how hard made of  
 sharpe medicine to heale it agayne. Let vs  
 therefore be it (I beseeche you) and if Gods  
 spirit shall move, I am so, that we be vncircu-  
 cible, no doubt we shall recover and grow to  
 amolition. Let vs for our own estate, and  
 let us be so by some for vs, what cloudy  
 daies have gone over our heads, and in hois  
 fallers vntill we be let agayne, and no doubt  
 howe this befaller shall alure us as before,  
 it will make us afraid of his deceitfull baite,  
 and we will neuer be brought with the beauty  
 of the golden cup, to blinke of the spirituall  
 riches, which are holier. We were in  
 times past Gentiles, and uncircumcised peo- Ephes. 6  
 ple, now Christ hath pulled downe the waile  
 of separation, and made vs all one, euen by  
 children of adoption. We were alienates fro  
 the common wealth of Israel, now we are  
 reckoned as Citizens, in the company of his  
 faithful. We were strangers from the  
 promise and piousse, now Christ hath deli-  
 uered a new Testament, in which we also  
 are his chosen haire of mercy. We lived some-  
 times in ignorance, and had no hope, now we  
 have received knowledge, and are comforted.  
 We were without God in the world, and  
 soules



# A SERMON PREACHED

Rom. viij

Col. ij. 12

Col. i. xij

Eze. ij. ix

could we imber lay downe the terrours of our  
 finnes but now we have receiued the spirital  
 of adoption by which we cry Abba Father  
 And what should I say more of this mer- (phen  
 tect but a sinne bel. death and condemnation  
 now a briefe hath freed the prisoners and  
 prisoners deliuered us out of the power of dark-  
 nes translated us into a kingdom of immen-  
 se triune grace Except we haue let our hearts  
 as an Adamant stone, or as the Prophet saith  
 made our hearts and eares like the flint, it is  
 impossible but that this cogitation should  
 moue vs. O if it do not so surely surely  
 though the Lord had not spoken it thus often  
 vnto vs, or if the Scripture were not so of-  
 ten for our instruction yet the law of Nature  
 would condemne us so: most vnthankfull  
 men. Day and night we should heare a mit-  
 nes in our own conscience, how fearful iudge-  
 ment God hath reserved for so great iniquity.  
 Who amongst vs could heare it, to be re-  
 marked with vnthankfulness, when we haue  
 well bel. crued: To bee continued of those  
 whom we raised up to honour: To be spoy-  
 led of those, who before we had clothed: To  
 be betrayed of those, whom we haue special-  
 ly trusted: And how then are we blinde and  
 vnderstand nothing: How shall the Lord  
 beare it at our hands, if we be vnthankfull

alms

ack

unto

# BEFORE THE QUENE.

Wise you, if we continue thus, you know of his  
 honour; whoe altho thus made us persons,  
 when we were covered with our own faults  
 and confusion: The Lord grant us his holy  
 spirit, that we may not sin against.

There is nothing more effectual to move  
 wisdom to obedience, then to know he hath a  
 loving father. Nothing makes us truly the  
 Son of man, as to remember he hath a gentle  
 father. Nothing makes the subject more  
 faithful unto his Prince, then to take by good  
 experience his Princes clemency. Nothing  
 is more in a father in the bond of friendship,  
 then to consider well what his friends hath  
 done for him. And let nothing bind our obe-  
 dience more carefully to the word and will of  
 God, then that he hath so long continued a mer-  
 ciful father to us. As true as the Lord ever live,  
 this is his holy truth, he cannot be moved  
 with this, he hath not God only for a Father  
 to rich, bond or free, high or low, Jew or  
 low degree, Prince or subject, as to one. The  
 remembrance of Gods mercy must make us  
 thankful, were we made so mighty. This  
 cognition must banish far from us the pride  
 of a kingdom, to know how God hath raised  
 us from the lowliness. The more we can  
 say thus: I have been blind, but I see now: I  
 have been in darkness, I am in light: I have

## A SERMON PREACHED

bene fearful and trembling. I am careless  
 I have bene full of sorow, now my soule is at  
 rest: I have bene in misery, I am in dignity:  
 I have bene a prisoner, I am a prince. Re-  
 leuse me, releuse me of the great and godly Ci-  
 ties, which he buildeth not: of the houses full  
 of all manner of gold, which he filled not: of the  
 vineyardes and Olive trees, which he plan-  
 ted not, did not make him to forget the Lord,  
 which brought him out of the land of Egypt,  
 out of the house of bondage: If prosperities  
 have not made him drunken, so that he hath  
 banished farre from him all sense and under-  
 standing, the remembrance of this thing will  
 make him thankful unto him that hath bene  
 the worker.

Yea, even you that are now a prince of  
 plenty, if you have felt any such alteration,  
 take heed, be far away from all unthankful-  
 nes. If you have seen the times in which you  
 have lived: O Lord, I have no friend but thee  
 alone, now that prosperities hath brought un-  
 to you a great many of faire countenances,  
 forget not that God, who was your onely  
 Friend in trouble. At times past you have  
 prayed that you might not binde upon the  
 land, to have your house broken with every  
 blast of wind: now that you have choice of  
 your own ground, take heed, I beseeche you,  
 where

# BEFORE THE QUEENE

where you lay your foundation. Now that  
the sterne and helme is in your own hand,  
guide your ship so that the waves do not o-  
uer run it. If you haue prayed in times past  
that God would mollify your enemies hartes, and  
to bring their cruel practises to nothing, now  
that you your selfe are in safety, be not cruel  
unto Gods anointed, and do his Prophets no  
harme. I neede not sake farre for offences,  
whereat Gods people are grieved, even round  
about this Chappel I see a great many, and  
God in his good time shall rote them out. If  
you haue sayd sometime of your selfe: Tan-  
quam ouis, as a sheepe appointed to be slain,  
take heed you heare not now of the prophet:  
Tanquam indomita Iuuenca, as an untamed  
and unruly Heiffer. I wyll not with many  
wordes admonish your Maiesty, that are wise  
enough: onely I wyll say this, retorne into  
your own hart, and search your raynes. And  
here I set before you the tribunall seate of  
Christ: If you know those things to be true,  
discharge the faith you owe, greene not your  
quiet conscience, leaſt it begin to accuse you,  
and the burthen of it be greater than you shal  
be able to beare. If God haue defended you  
mightily, as euer he did Dauid the Prophet,  
discharge your faith with the Prophet Dauid  
and cry in spirit: Quid retribuam Domino

Psal. cx.

Psal. xlvij

Ierem. xxiij

Psal. cxv

Psal. cxvi

Psal. cxvii

pro



# A SERMON PREACHED

pro omnibus qui retribuunt mihi : **Ps. 137.**  
 That I gave unto the Lord for all those bene-  
 fits that he bestowed upon me: **Ps. 137.**

And thus much as God hath given me pa-  
 tience, I have noted unto you out of the first  
 part of this scripture, how that God chose **David**  
 from the shepherds. The Lord gives  
 you grace to confesse his goodness, and the more  
 your selves more thankful for all his bene-  
 fits. One other thing we may note here,  
 that al that we haue of God, it is of his free  
 mercy, it is not of our deserving, euen as he  
 gaue birth for **Tabernacle** and the **Shepher**  
 unto the tribe of **Juda**, because he loved it. So  
 God gaue unto his people a land that flowed  
 with milk and honey, but he gaue it not for  
 their righteousness, for they were a froward  
 people, but because he loved them. So God  
 dealt fauourably with **Sion**, that is, with the  
 children of **Israel**, not because of their obedi-  
 ence, for they were a rebellious nation: but  
 because hee remembered his oath which he  
 swore unto their forefathers. So God ful-  
 filled the promise of **Jacob**, & he blessed **Juda**,  
 but he fulfilled it in **David**, whom hee took  
 from the shepherds. So **Cun** made by  
 kingdome ever lasting in the house of **Jacob**,  
 but he layd first the foundation of it. And now  
 he hath builded it up neuer by the wisdom



# OF THE QUEENE.

the myse: nor by the understanding of the  
subtile; but to testifye unto his free graces  
and mercy. He hath chosen the foolish things  
of this world, to confound the wise; and the  
weak things of this world, to confound the  
mighty: and by such things of the world which  
are despised, to bring to nought the things  
that are esteemed and had in reputation, for  
his sake alone (as the scripture witnesseth),  
that no flesh should glory in his presence.

But what neede we say so far to seek for  
place? Let us beholde ourselves both plentifully  
at this daye. Gods mercies and benefites  
poured out upon us; both upon our Quene;  
and upon her people. How mightily both he  
defendeth us in many dangers: how sit we  
in safety, when all the world is in a tumult;  
and in this (thinke you) of our suffering; yet  
rather of Gods mercy: for as surely as surely,  
we were deperly blinde; if we should not all com-  
pare with the prophet Ieremy; that it is Gods  
mercy that we be not consumed: for such  
disobedience both in Quene and subject; so  
little care of duty, so deepe forgetfulness of God  
what doth it els deserve; but heauy iudgements.  
What can it testifye els; but that all  
these bad things are of mercy: yet, yet, yet  
we must take heed: Let us  
ourselves (saye) betwene God and us.

This he  
doth to  
beare down  
ne mans  
pride.

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there

# A SERMON PREACHED

For there is no other examples that we can take  
 upon yet let us beware by the tribe of Ephra-  
 im, that we abuse not Gods mercies for that  
 we lose them. Because we are now out of  
 danger, and there is no perill that is present,  
 let us not therefore say as proud Babylon: I sit  
 like a Queen, & I shall see no eull, I shall be a  
 Lady for ever, and shall see no losse of Child-  
 ren: He that so thinketh he stands (saith Paul)  
 let him take heed he fall not. It is no good  
 argument that our state is safe, because God  
 hath delivered us out of a great many of trou-  
 bles: May be we rather feare, & be the more  
 circumpect: Consider that hath bene stre-  
 ckd out so long in safety in times past, is not  
 now made so instant because against greivous  
 us; God delivered the people of Israel out of  
 the hands of many and grievous enemies:  
 but yet when the people of Israel would be  
 rebellious against God, he could raise up Salmu-  
 tar to lead them away to please his captiv-  
 ity: And when in great many those fearful  
 examples there this: We have fearful ex-  
 amples close our eyes to take heed of Gods  
 indignities: When we abuse the graces  
 God bestowed on Sennacherib in the ruin of a  
 great many of countries, is at length he escap-  
 ed harmless: yet when he knew of himself  
 but blasphemed the God of Israel, he was  
 destroyed.

and all

of the

word of

Reu. xvi

1. Cor. 1.

1. Reg. 1.

2. Reg. 1.

4. Reg. 1.

2. Reg. 1.

2. Reg. 1.

2. Reg. 1.

2. Reg. 1.

2. Reg. 1.

## BEFORE THE QVENE.

foze the wailes of Ierusalem, God could finde  
 him out at home in hys owne country, and in  
 the temple of his Idols his owne sonnes slew  
 him. Agamemnon. i. yeres together in moze. Agamē-  
 tall and bloody warres, could neuer be hurt: non.  
 yet after, at home in his owne house by hys  
 owne wyfe he was kyled. Bibulus a noble Bibulus.  
 Romaine, gat many victozies, and skyll esca-  
 ped peryl: yet afterward in the city of Rome,  
 when he should haue had the glozy of all hys  
 valiant actes, and rode throught the streets in  
 the pryde of hys triumphe, a tyle falling  
 from the house, stroke so deepe into hys head,  
 that it kyled hym presently. Iulius Caesar, Iulius  
 in wyrryng the west part of the world, in. Caesar.  
 set battayles neuer receyued dangerous  
 stroke: yet after all hys dangers so happely  
 escaped, at home in the Senate house, in the  
 myddest of hys Nobilitie, and in hys Parla-  
 ment robes he receiued. 24. woundes, and all  
 of them deadly. Many such examples are be-  
 foze our eyes to make vs beware and take  
 hede of security, when any danger is past:  
 and to take hede of forgetfulness, when we  
 haue receiued mercy. The Lord enrich vs  
 with the graces of his spirit, that when we  
 often behold from whence we haue bene de-  
 liuered, we may sake diligently, and be al-  
 wayes carefull how to be found thankfull.

# A SERMON PREACHED

The les-  
conde ar-  
gument.

The of-  
fice & du-  
ties of Prin-  
ces & ma-  
gistrates.

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(1112)

Math. xj.

The second argument whych I sayd the  
Prophet bled, to make the people thankful,  
was taken of Gods intent and purpose, to  
what end he chose David, and that he shew-  
eth in these wordes: To feede his people in  
Iacob, and his inheritance in Israel. These  
wordes are very plaine, and containe fort-  
pressly what is the duty of any Prince or Ma-  
gistrate, that none can bee ignorant, but he  
that will not know. For this purpose they  
are chosen, to feede Gods people in Iacob, and  
his inheritance in Israel. Whether he bee  
Prince or Emperour, Duke, Earle, Lord,  
Counsellour, Magistrate whatsoever, for this  
purpose he is called, discharge it as wel as he  
will: He must feede Gods people in Iacob, &  
his inheritance in Israel. If God had cal-  
led them for some other purpose, how gladly  
would they have executed it? If God had cal-  
led them to dining and carbing, to swearing  
and lying, to pride & vanitie, the mighty men  
of our daies, how busely had they done their  
dutie? But alas, this is not to feede gods peo-  
ple in Iacob, nor his inheritance in Israel.  
This is to feede our selues, euen as the Ore  
is fed to the slaughter house, so we doe feede  
our selues to everlasting confusion. They  
that haue eares to heare, let them heare. God  
had chosen his Rulers, To feede his people  
in Ia-



## BEFORE THE QVENE A

in Jacob, and his inheritance in Israel. These  
 are the plainte and expresse wordes of Gods  
 spirit: And then what outrageous spirit is y,  
 or what fury rather, that crieth thus w an  
 impudent face, that the Prince hath not to do  
 with Iacob, and may not meddle with Israel:  
 But these are the steps that the man of sinne  
 should treade, to speake against the Lord, and  
 yet say that he cannot erre. These are the  
 lively markes of Antichrist, thus to fight a-  
 gainst Christ, and yet saye he is his Vicar.  
 Such is al the religion of Papistry, examine  
 it if you will, euen from point to point, where  
 God saith one thing, it saith still contrary, and  
 yet crieth with shame inough, there is no er-  
 rour in it. God saith, It is the doctrine of de-  
 uils to forbid mariages, and the lawfull vse of  
 meates: The Pope presumptuously forbid-  
 deth both, and yet saith still that he hath the  
 holy Ghost. Paule the Apostle saith: If you  
 obserue daies and times, I am afraid that the  
 Gospel is preached vnto you in vayne: The  
 Pope saith, you shall obserue both, I can dis-  
 pence with the Apostle, and yet he saith he is  
 Apostolical. Saint Peter saith: Be you sub-  
 iect to the Prince, as to the chiefest: The  
 Pope saith, the King is not highest, but he is  
 aboue both King and Caesar, and yet he saith  
 still he is the Successor of Peter. And what

C. y.

Should



# A SERMON PREACHED

**Woe to I say moys:** It greueth me to reckon  
 by al that Monster's abominations. It would  
 make a Christian hart to bleed, to see how he  
 hath deceived the simple. With his paper  
**Isa. xxiij.** wailes and painted fiers he made them so a-  
 fraid, that they beleued what so euer he had  
 spoken. But he is filthy, and let him be filthy  
 still. We will returne to our purpose, and  
 learne of a princely Prophet what is a Prin-  
**Esa. xlix** ces duty. He must feede Iacob and Israel, that  
 is, Kinges must be Purce fathers, & Quenes  
 must be Purces vnto the Church of God.  
 And to this end they must vse their authori-  
 tie, that Gods children may learne vertue &  
 knowledge. For to sake onely worldly peace  
 and securitie, or to make vs lyue at ease here  
**Heb. xij.** in this wayfaring cite, that is rather to feede  
 flesh and bloud, then to feede Iacob: rather to  
 make happy this worldly fellowship, then to  
 instruct Israel. The true Israelite is strong  
 against the Lord, and commeth with violence  
 to claime the kingdome of heauen. What  
 helpeth it in this respect to be rich or hono-  
**Psa. xlij.** rable? If I had al the riches in the world, yet  
 could I not pay the price of my bothers soul.  
 Or if I had neuer so much rule and authori-  
 tie, I am not therfore the nearer to make in-  
**Eph. vi.** tercession vnto God. They are other wea-  
 pons that must preuaile against Satan, and  
 it is

## BEFORE THE QVENE.

it is an other attyre that wyl be accepted for  
the marriage garment. If we wil seeke Iacob Mat. xxj.  
and Israel, let vs leade them to the house of  
wisedome, and traine them vp in the feare of  
God. The Lord open the Queenes Paiclies  
eyes, that she may looke to this charge: O-  
therwise if we lyued neuer so peaceably vn-  
der her, yet when the Lord shal come to ake  
account of her stewardship, how she hath fed Luke. xj.  
her fellow seruants with the meate appoin-  
ted them, then she will be found eating and  
drinking with sinners.

But because we are so dul of hearing, that  
a little teaching of our dutye is not sufficient  
for vs. I will shew out of the scriptures some  
what more plainly, if ought may be playner,  
what is the duty of a Prince. The Prophet  
Esay very effectually setteth it out in the per-  
son of our Sautour Christ, saying: Righte-  
ousnes shall be the girdle of his loynes, and  
faithfulnes the buckle of his raines. It is true  
that the Prince must defende the fatherles  
and widow, relieue the oppressed, and haue  
no respect of persons in iudgement, sake  
peace vnto his people, and gird him selfe with  
righteousnes: But this is also his duty, and  
his greatest duty, to be careful for religion, to  
maintaine the Gospell, to teache the people  
knowledge, and giue his whole gouernance  
with

## A SERMON PREACHED

16
Pla. xxxij
Psa. 27
Psa. iiij.
 with faithfulness. For this cause king Salomon, both the mightiest and the wisest kyng that euer was, called him selfe a Preacher. And king Dauid to testifie how he acknowledged his duty, spake openly to his people: I wyl instruct thee, and teach thee in the way that thou shalt go; and I wyl guide thee with mine eye. This general rule king Salomon gaue vnto other: Be diligent to knowe thee: state of thy flocke, and take heede vnto thy hearde. For riches remaine not alwaies, neither the crowne from generation to generation: Expressly shewing, that to encrease riches, or to set forth the gloze of a kyngdome, that is not the greatest duty of a Magistrate. Thus the Prophet Hosea, crying out against the people of Israel, bereckoneth by this as their greatest disorder, that lying and swearing, & ignorance of God was not punished amongst them.

And alas (dearely beloved) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the truth, seying God hath called me hether. He hath rayled me by so hye, when I was cast downe, that I cannot forget his benefites. If this wyl not serue, I wyl surely speake it more playnely, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet (as it is in  
dgds)

## BEFORE THE QVENE.

be) that lying, that swearing, that blynde  
 and wyllfull ignozaunce shall be punished, let  
 not the Princesse receive her self, the spirite  
 of God doth not pesses her hart, if she heare  
 daylye, lying and blasphemous swearing,  
 and see the peoples ignozaunce, and yet leaue  
 all unpunished. Looko vnto these thinges  
 better, if you wyl looke well vnto your selfe:  
 you cannot pretend ignozaunce, thys is playn  
 enough, if anye thyng be inough. And yet least  
 you should sake to buselye to be deceued, I  
 wyl rehearse the playne law of the Lord.  
 What this doctrine may be warranted with  
 the surer witnesses, God sayth of a King in  
 the .17. of Deuteronomy: VVhen he shal sit  
 vpon the throne of hys kingdome, then shal  
 he vwrite him this lawe repeated in a booke,  
 by the Priestes of the Leuites. And it shall be  
 vwith him, and he shall reade therein all the  
 dayes of hys life: That he may learne to feare  
 the Lord his God, and keepe all the wordes of  
 his Law, and these couenauntes, for to do  
 them. That hys hart be not lifted vp aboue  
 his brethren. That he turne not aside from  
 these commaundements, neither to the right  
 hand, nor to the least. But that he may pro-  
 long hys dayes in his kyngdome, he and hys  
 Sonnes in the middest of Israel.

Deu. xlvj.  
 xlvij. xlv.  
 xlv. 4c.

This law I know not how your Maiesty  
 shall



# A SERMON PREACHED

shall interpeate, because I knowe not your  
 spirite: but of this I am sur<sup>e</sup>, it made Dauid  
 13a.r.bq that he would not suffer a wicked man in his  
 house, It made Asa drine awaye the Idols,  
 1. Reg.xv. mites out of Israel, put downe the Idols, de-  
 pose his own mother from her dignitie. It  
 1. Regum made Iosaphat, Ezechias, Iosias, even in the  
 xxq.xli. beginning of their raigne, to make godly and  
 q. Reg.8. zealous reformatiōs in religion, and neuer  
 consulted farther with the high Priests. Nay  
 1. Reg. xix it made Salomon to put downe Abiathar that  
 was the hye Priest, and to place Sadoc a bet-  
 ter in his roome. This made manye godly  
 Emperours in the primitive Church, to call  
 general counsels, to refoyme many misorder  
 crept into the church, to depose many ambi-  
 tious and proude Bopes, and place better in  
 their roome. And he that denieth this, denieth  
 the Sunne to shine at none dayes. And as  
 this lawe hath thus wrought heretofore: so  
 when it lighteth in a good spirite, I am sure it  
 will do the like hereafter. It will moue a  
 godly Magistrate to haue his chiefest care to  
 maintaine Religion, and to suppress super-  
 stition. And such is Gods righteous iudge-  
 ment, that whosoever shall do the contrarye,  
 I am sure his own conscience wyl condemne  
 him selfe. It is the law of Nature, and it mak-  
 eth the most wickedest Magistrate to fight  
 and



## BEFORE THE QVENE

may say in his hart, in remembrance of byd  
Anne: Sure this doing will not last alwaye,  
God hath appointed me for some other pur-  
pose. This was the greatest fault that proud  
Agamemnon could finde in all the glory of his Agam-  
kingdome, *Id est, ut deus illi daretur non,*  
that when Gods candle goeth not upright,  
it layeth the glory of my kyngdome in the  
dust, it turneth upside downe all my life and hap-  
pines. Thus it happeneth with the wicked,  
who so ever they are: they condemne theyr  
own doing, when they seeke not to set out the  
glory of God. The law of God hath thus re-  
minded it, the godly kinges of Iuda and Je-  
rusalem have evermore practised it, the faith-  
ful Emperours in the primitive Church made  
it their chiefest study, the law of Nature hath  
ingraven it in the hart of man. And what  
godly Prince can now sleepe in securitie, if he  
have no care unto it? Especially seeing God is  
the God of all Magistrates, and they are his  
creatures. This is their greatest studye, to  
show obedience unto him, to feede his people,  
and set forth his Religion.

But here I thinke some will easily say: If  
this be so as you teach it, then the case is  
cleare, the Prince is a spirituall Magistrate,  
it belongeth unto him to reforme religion, he  
is the highest Judge in the Church of God to

# A SERMON PREACHED

establish that he hath, which the law of God  
 hath appointed. Nowe then that the Pope  
 saith not this: I will do as others see it, that  
 reads and knowe the scriptures: I be Crue-  
 reurs them selves, why haue not they seen  
 it: I doe greiue the Pope by to saye he haue  
 led authoritie: I doe the Pope shoulde come  
 to so great authoritie, I knowe no cause but  
 this that it was the will of God, & such was  
 the depth of his secrets iudgements: I be  
 Apo. xvij purple whose mouth make all the Princes of  
 the earth to drinke of the cups of her fornications.  
 But for the Popes seeing or not seeing  
 of his own abominations, I knowe not by  
 eye sight, I cannot tell whether he hath se  
 them, or se them not, but I thinke he seeth  
 them. For I see in all ages, how God hath  
 raised up some that haue enuayed bitterly a-  
 gainst hys intollerable pride. If he seeth it  
 not, his eyes are very sicke, and hys self a ve-  
 rier beast then ever was Nabuchodonosor.  
 And the Lord he prayes, that hath hardened  
 his proud hart, and reuealed better know-  
 ledge vnto litle ones. Why other shoulde not  
 see it that reads the scriptures as wel as we,  
 and are as wel learned as we, I can assigne  
 no other cause, but saye with the Prophet,  
 Gods iudgements are like to a great depth.  
 They are as they are, and what they are it  
 shallesh

# BEFORE THE QVENE.

Thither nothing into vs: I came not hither  
to compare with learning, who be Hebrics,  
who who be none. I am sure if they did take  
down the simplicity of their hart, and cal al  
for him in the truth, not in their own imagi  
tions, that then they would finde him. But  
they take the sliding Springs in vayne, be  
cause they take them in the piddels that they  
was taught them false. And they take for  
the Word of saluation in vaine, because they  
follow the doctrine that is but preceptes of  
man: What what if many learned is it not  
is it not therefore true, that is to plague in  
the Scriptures.

Let me ask againe I beseech you, this que  
stion: Why did not Pharao see, that Moyses  
and Aaron were sent of God: They turned  
all his waters into blood: they brought vpon  
him Frogs that couered all his lande: they  
plagues him with great swarmes of Lice &  
Flies: they feared him with thunders and  
lightnyng, and with great tempestes: they  
made varmes thicke and sensible vpon the  
face of the earth: they slew the first borne of  
all that was in the lande: Why knewe not  
Pharao that they were sent of God: They  
doubted the red sea, and went through on  
dry land: What madnes made him venture  
to go so desperately after: Why would he not

qC. 01. 27.

Pl. xxxvi

Iere. 9.

Mat. 23.

Exod. 24.

Exo. 25.

Exod. 26.

Exo. 27.

Exod. 28.

Exo. 29.

# A SERMON PREACHED

be taught, till the water covered him and all his host: Should the age that came after him reason thus against Israel: If your God be the Lord of heave and earth, why did not our fathers know him: Why did not the Scribes and Pharises know Christ to be the Messiah: Why heard Iohn Baptist give hym playne testimonie: why did they not beleue hym: The same Christ fulfilled al that was spoken by the Prophets: why could they not see that

**Iohn. i.**

**Math. xi.**

**Math. ix.**

**Iohn. xi.**

**Iohn. vi.**

**Mat. vi.**

**Job. xix.**

he was the Saviour of the world: He made the blinde to see, the deafe to heare, the dum to speake, the lame to go. He made the sick and diseased whole: he raised up the dead, he told unto them even their thoughtes and cogitations: How were they so dull of understanding, that yet they could not know him: If this may be sufficient to reprove a truth (why ha not other see it) then the Pharises reason well against Christ, when they sayd unto the people: VVhy doe none of the Princes and Rulers beleue in him?

But see I beseech you, how great is our madness that thus reason of other men, why they see, or see not. Why haue we our selues so great heaumes in our eyes, that we can not see our own estate and condition: Why doe we not see the shortnes of our life, but thus lye in the world, as though we should live ever.

Being



# BEFORE THE QVENE.

Seeing we haue a righteous God, that will be  
 a reuenger of his own cause, and punish our  
 transgression, why do we syn yet daylyudge  
 and mope: Seeing our lyfe is but a vapour,  
 and all our glozy is but as the flower in the  
 field, why be we so bewitched with loue of so  
 great vanitie: Seeing our estate shall be be-  
 fore God everlasting, and these accepted  
 daies come so fast to an end, that we shall be  
 suddenly called: why be we still so careles in  
 what sort we shall appeare: Seeing Gods  
 threatninges are so neare, vnto vs, and the  
 daungers that hang ouer our heades are so  
 many, Seeing Gods iudgements are so fear-  
 ful, and his wrath burning so euery: why ar  
 we so careles: And why is it true that was  
 spoken so long agoe: Heu vnuunt homi-  
 nes, tanquam mors nulla sequatur:  
 Aut velut infernus fabula vana foret.

Rom. 12.

Roma. 12.

Jam. 12.

Eclay. 12.

John. 6.

Joh. 12.

why do we live, as though we should dye. neuer:  
 Or as hell fire were an old fowles fable race.

Beleue me, beleue me, this is intollerable  
 blindness, saying we bee so cleare eyed our  
 selues, that we cannot see before vs neyther  
 heauen nor hell, yet that we myll reason a-  
 gainst Gods truth, by any mans eye sight:  
 whether he see, or see not. If we lyst to mar-  
 vell at the blindness of mans eyes, we cannot  
 well

# A SERMON PREACHED

I feel maruel at any thing so much, as at  
 your foolishnes, that cannot see our felues. As  
 we looke at the last to our owne estate, and  
 for other men let vs leaue the vnto the Lord.  
 John. 8. he doth knowe most assuredly who be  
 1. Tim. 5. They are not the wise and prudent of the  
 1. Cor. 1. world that he hath chosen. They are not  
 my Princes and Nobles men in the face of  
 Church. If Princes and Magistrates wyl  
 be rebellious, what is that to vs? If  
 Pope and his blessings wyl be blinde  
 yet the Scripture is the Scripture.  
 Luk. 23. The wisest of all men neuer lyue  
 more riotously, then when his Lord is  
 at hand to call him to his accomptes. When  
 Mat. 23. the virgins are neuer faster a sleepe, then  
 when the Bridegrome is ready to enter into  
 his wedding chamber. The children of the  
 Luke. 21. world are neuer busier occupied, then the  
 night before their soules shall be taken from  
 them. The soune of perdition shall neuer be  
 more lofty, then in these latter daies when  
 1. Thes. 5. shall bee revealed. What for those that are  
 1. Cor. 13. blinde, let them be blinde this to vs appoynt  
 vnto the throne of grace with faith, that the  
 secretes of the Lord maye be reuealed vnto  
 vs. As for Kinges and Emperours if you wyl  
 yet aske, why should they not see it; but com  
 themselves vnto so great a myrie: alas what  
 creatures

# CHAP. I. THE QUEEN. A

that in the world they do in the midst  
 of great sorrows: How would they read,  
 when the book was full sealed? How could  
 they discern the voice, when they heard no  
 voice but of wailing? Or in this? But this  
 was the great subtiltie and craft of Satan.  
 He knoweth howe willingly we be caried to  
 any body's words, and whether we be content  
 whether he thrust us downe. He knoweth  
 that corruptione has bathed us in our na-  
 ture, and how unwillingly we meddle with  
 the things of God: And therefore it was an  
 astonishingly the Pope his speaker to pul-  
 l away homely cares from all Princes go-  
 vernours: They are greivous unto these  
 as blood, and such as Kinges love not to  
 meddle withall. This was one meane why  
 Princes did not their dutie. An other was  
 a great craft: they heard the Pope so mag-  
 nified, that they thought by his helpe a Crowne  
 When they were once perswaded the Pope  
 should be able to do all things, who  
 would not willingly submit him selfe to  
 him in subjection to receive it: If we may true all  
 our life in this, & yet after this to the Pope  
 looking still in the peace of the Church: who  
 would refuse any popes subjection? What  
 once speaks with this opinion, and they  
 are at your commandment to do what you  
 will.

Apo. 12.

Apo. 2.

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1510

# A SERMON PREACHED

494. "Warriors and handers they will meet  
 at your gate, set your fate if you will on the  
 Emperor's neck, he will refuse no billany.

And now that God hath deliuered vs out  
of that kingdome of darkenes, now we know  
the Pope to be Antichrist, his prayers to be  
evil, his Dangers to be more then the sinne  
of witchcraft: let vs looke at the last to our  
own dutie, and trust no more to such a hye  
state. If God hath made vs Princes or Ma-  
gistrates, let vs fear his people in Iacob, and  
his inheritance in Israel. This is our dutie,  
let vs harness into it: and that we may doe  
it the better, let vs enquire how it maye best  
be discharged. And I beseeche your Maiestie  
to hearken, I say! speake nothing according to  
man, which may easelye be contented: but  
that which I say! speake, shall be out of the  
mouth of the Lord. In obeying of which shall  
consist your safeguard, and the health of your  
kingdome.

Especially now about althings in the unto  
your Shuffern. There is no kommande-  
ment given ofner in the olde Testament  
none given ofner in the new. When God  
would specially blasse the people of Israel, he  
scattered the Levites among the other tribes,  
that the law might be taught in all the coles  
of Jewry. When Christ would bring into the

The safe-  
garde of a  
Prince is  
true obe-  
dience to  
God.

2022.12.



# BEFORE THE QVENE

unto the light of the Gospell, he sent forth  
his Apostles to preach unto every creature.  
In the old lawe God signified by manie out-  
ward tokens, how necessary the Priesthode  
was for the instruction of his people, & what  
duties he required. The Lawes were al-  
waies in the rings of the Arke, the Lampe e-  
uer burning, to shew that the Priests should  
alwaies declare the will of God unto his peo-  
ple, and offer up the sweete incense of continu-  
al prayer. On the heather end of the robe of  
the Ephod, were bells alwaies soundyng, to  
teache that the Priest should be ever heard,  
where so ever he did go, and shew him selfe a  
messenger of the Lord of hostes. In the brest  
plate he had Vrim and Thumim, two liuely  
representations of Gods presence, to be witnes-  
s unto the Priest of his knowledge & rich-  
domes. In the plate of gold upon his fore-  
head was engrauen in great golden letters,  
Holynes vnto the Lord, to testifie his upright  
life and conuersation. God forbade any stra-  
nger to enter in among them, except he were  
circumcised in hart. And of the children of A-  
aron, if any had faulted in his ministerie, he  
should by no repentance be receiued again to  
the Priesthode. This was the care that God  
had then of his Priesthode, that hee might  
keepe in holynes al the children of Israel.

Ex. xxv.

Exod. 28

Ex. xxviii

Ex. xxviii

E. j.

This

# A SERMON PREACHED

This is the care that we must haue of our  
 Ministerie, if we wil haue the gospel of Christ  
 to growe. This care was greatest vnto the  
 godlye Rulers and Princes of Israel, to the  
 end they might keepe the sanctuarie vnder-  
 led. This care must be greatest in those that  
 be Christian Magistrates, if they loue Gods  
 glory, and increase of his Gospel. Thus dyd  
 king Salomon in the beginning of his raigne,  
 when he put downe Abiathar, and made Sa-  
 doc his Priest. Thus did Iosaphat, when he  
 reformed religion he sent forth Levites into the  
 citie of Israel. Thus did Ezechias at the  
 entrance of his kingdom, when this was  
 his first care, how the Levites might be pro-  
 uided for. But of al other Moyse, who had  
 receiued the commaundement of God by  
 himselfe, as appeareth, did especiallly see what  
 was the necessitie of the Minister. In the  
 of Deuteronomie, a little before his death,  
 thus he maketh his prayer: Let thy Vrim &  
 Thumim be with thy holy one, whom thou  
 diddest proue in Masah, and didst cause him  
 to serue at the waters of Meribah, who sayde  
 vnto his father and to his mother: I haue not  
 sene them, neither knoweth he his brethren,  
 nor yet his own children, but they obserued  
 thy woord, and kept thy couenaunt. They  
 shall teach Iacob thy iudgements, and Israel  
 thy

1. Reg. 11

1. Reg. 11

1. Reg. 11

1. Reg. 11

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1. Reg. 11

1. Reg. 11

1. Reg. 11

De. xxxij

## BEFORE THE QVENE.

thy law. They shall put incense before thy face, and burnt offering vpon thyne alter. Blesse O Lord his substance, and accept the worke of his hands. Smite through the loines of them that ryle vp against him, and of them that hate him, that they rise not vp agayne.

Marke I beseeche you, both his great care how the Levites might prosper, and his notable describing of them what manner of men they shal be. First he prayeth that true knowledge and understanding be neuer restored fro them: that their affection towards Gods Sanctuarie may be such, that neither father nor mother, wife nor children do keepe them backe from obedience to the lawe and rournaunt. What our Ministers were suche as Moyles prayed for, then no doubt God would blesse them according to their request, and confound their aduersaries that rise vp against them. And here also marke his great zeale for their prosperitie: He was the patientest man, and had the mildest nature of all the people of Israel, yet could he not suppress his god and great affection, but brake out into these wordes; Smite through the loynes of them that rise vp against him, & of them that hate hym, that they rise not vp agayne. O Lord, if Moyles had lived in our dayes, and sawe this adulterous generation that so spoy-

E.g.

leth

# A SERMON PREACHED

Nche. vi.  
and. xij.

let the Levites, how would his zeale have  
been inflamed against them: He would have  
cried out as god Nehemiah cried: Plage them  
O Lord, that defile thy Priesthood. And god  
were it for those synful men, that God would  
send his plagues upon them, while yet they  
have time to repent. Now we want a Mo-  
ses to pray for their punishment, for they sleep  
in their sinnes, and God (I feare) hath re-  
served them to a greater punishment. The  
Lord graunt vs grace to remember the latter  
end, and now looke while it is yet time, to the  
god order of the Ministerie.

Iere. ij.

When God promised to establish his me-  
cies with his Church, he promised thus, as  
the greatest token of his loue: I wil geue you  
Pastors according to my hart, that shal feede  
you wyth knowledge and vnderstanding.  
When he would haue them haue sure hops  
that he was their God, and they were his  
people, he said he would geue them Levites,  
that should teach his people the difference be-  
twene the holpe and the prophane, betwene  
the vncleane & the cleane: he promised them  
this as a perpetual covenannt: The lips of  
the Priest shall keepe knowledge, and they  
shall seeke the Law from his mouth: For he  
is the Messenger of the Lord of hostes. And  
this was the charge that God gave straightly  
unto

Mal. ij.



# BEFORE THE QVENE.

into the Priesthood: That they should tell  
 ys people of their synnes, and the house of  
 Iacob their offences. A miserable comen-  
 tment must it needs be, and farrs seperated  
 from God and his mercies, that hath blynde  
 leaders, who cannot leade them selues. Who  
 so feareth the Lord, wyl surely looke vnto it,  
 that he mayntaine no suche offences within  
 his kingdome, nor nourish any suche sores in  
 the body of his country.

If a man be once called to the Ministry, i. pet. v.  
 let him attend vpon his ascke, and seede them  
 as his duty bindeth him, with the sword of life,  
 let him be remoued. Christ sayde: Palce, John. 14  
 palce, palce, seede, seede, seede: This charge  
 he hath geuen, euen as we loue him, so to see  
 it executed. Say what we wyl say, and the  
 more we say it, the more unpudently we shal  
 say, if we say we loue him, while we keepe not  
 his commandementes. Would to God we  
 were wise to vnderstand it. Christ said, they Math. 23  
 are the salt of the earth, & what shall be done  
 with them, if they can season nothing? Christ  
 said, they are the light of the world, and what  
 heape of miseries shal they bring with them,  
 if they them selues be darke? Christ said, they  
 be the watchmen, and what case shal the City  
 be in, if they do nothing but sleepe, and delight  
 in sleeping? Who seeth not these incurable  
 tickes

# A SERMON PREACHED

sicknesse, that can see any thing? They  
the Pastors, and how hungrie must they  
bee, when they haue no foode to geue to  
They are the teachers, and how great is  
ignozance, where they them selues know  
nothing? They are the Euangelistes or  
sengers of glad tidings, how little hope  
they, and what slender faith, whose Mes-  
sengers cannot tel what the Lord saith:

The Lord enlarge within your Paie  
the bowels of mercy, that you may once  
pitie vpon your poore Subiectes. This o-  
ration made Paule say to Timothie, a pa-  
ful Father vnto a careful Childe: I cha-  
thee before God, and before the Lorde Ie-  
Christ, that I shall iudge the quicke and d-  
at his appearance, & in his kingdom: pre-  
the word, be instant in season, and out of  
son, reprove, rebuke, exhort. &c. What nu-  
ries wherewith the Church is grieued, no  
is greater then this, that her Ministers be  
noyant, and can say nothing. What cou-  
Jeroboam do more then this, to strengthen  
his Idolatrie, then to make hym Priestes  
the lowest of the people? What coulde ha-  
made Asa (being otherwise religious) so far  
so haue turned away fro the seruice of Co-  
saying onely he suffered his people to be wit-  
out a Priest which could teach the the word

1. Timo. 1.

1. Reg. 13.

2. Cro. 20

CHED

## BEFORE THE QVENE.

g: They m  
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is) so for  
re of God,  
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the wood  
of

God: What plage did God threaten gre  
against a rebellious people, then that he  
ould take from them their true Prophets: **Esa. xxxij**  
When were the peoples syns so ripe to pro  
ure vengeance, as when their Preachers  
were dum Dogs, and could net barche: And **Esa. lvi.**  
what I beseeche you, is our condition the bet  
ere? What bee manye Ministers of our  
tine and country other then dumme Dogs?  
surely, as Ahijah said of the people of Israel,  
we may saye of our Ministers: Haue we  
not made vs Priestes like the people of our  
countre? Who so euer cometh to consecrate  
with a yong Bullocke, and seven Rams, the  
same maye be a Priest say them that are no  
Dogs. And so surely if wee serued Baal, a  
great number of our Priests at this day wer  
tolerable, but if we serue the Lord, what do  
they with that function they cannot skell of?  
Let them returne againe to their old occupa  
tion. And yet this is but one euill, and if it  
were reformed, yet much evil were amylle.  
If I would declare unto your Maestie al the  
great abuses that are in our Ministerie, I  
should leade you along in the spirite, as God  
did the Prophet Ezechiel, and after many in  
tolerable euils, yet I shal still say unto you,  
behold you shal see no abominations the thesa  
I would first leade you to your Benefices,  
and

**L. Cro. xij**

**Ezec. viij**

153/11101

# A SERMON PREACHED

and behold some are defiled with Impropr  
 tions, some with Sequestrations, some laden  
 with Pensions, some robbed of their commo  
 dities: and yet bet behold moze abominati  
 ons then these. Look after this vpon your  
 patrons, and loe some are selling their Be  
 nefices, some farming them, some keepe them  
 for their Children, some geue them to Boies,  
 some to Serving men, a very few seeke after  
 learned Pastors: and yet you shall see moze  
 abominations then these. Look vpon your  
 Ministerie, and there are some of one occupa  
 tion, some of another: some shake bucklers,  
 some Rustians, some Watkerns & Hunters,  
 some Dicers and Carders, some blind guides  
 and cannot see, some deau Dogs and may not  
 baythe: and yet a thousand moze iniquities  
 haue now covered the Priesthood. And yet  
 you in the meane while that al these whor  
 domes are committed, you at whose handes  
 God will require it, pause stil, and afe care  
 les and let men do as they list. It toucheth  
 not helthe your common wealth, and there  
 fore you are so wel contented to let all alone,  
 The Lord encrease the giftes of his holy spi  
 rite in you, that from faith to faith your waye  
 grow continually till that you be able to  
 god king Dauid to worke his will. If you  
 know not how to reform this, or haue no li  
 counsel



[illegible]

**Chap. 2**



## BEFORE THE QVENE.

How Christian eyes and eares can hardly be-  
hold and heare. How many sinnes should be  
extinct and buried, that now baine poleys  
both maintaine and strengthen: The time is  
past, and I wyll say no moze.

The God of all mercy, and Father of all  
consolation, inspire our hart's with wisdom,  
that we may walke befoze God in our owne  
simplicitie. That what his holy woord hath  
spoken, we may humblye heare, and reason  
not against it, because of our cōmon wealth.  
Then shall we end these short and euyl daies  
with gladnes: And when Christ shall ap-  
peare in glozy and Maiesty to iudge the quick  
and dead, we shall stand on the right hand, in  
the number of his Elect, and heare that last  
and happiest sentence that neuer shall be cal-  
led backe againe: Come ye blessed of my Fa-  
ther, and possesse the kingdome which is pre-  
pared for you frō the beginning of the world.  
The which time the Lord being hastily upon  
vs, even for his sonnes sake Iesus Christ our  
Saviour: to whom with the holy Ghost,  
three persons and one God be all ho-  
nour and glozy both now and  
euer. Amen.

(. .)